



# ISSANJI

## HARTFORD STREET ZEN CENTER

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- FALL 1998 -

HSZC is a neighborhood Zen Temple in the heart of the Castro district that provides a practice place for gay men, lesbians, and friends. It is also called Issanji, "One Mountain Temple", after its founder Issan Dorsey Roshi. The Temple was started in 1980, and offers a daily practice schedule, sitting instruction, Saturday public lectures, and special mid-day sittings for the HIV community and caregivers. The resident teacher is the retired Abbot Zenshin Philip Whalen, who is available for dokusan (practice interviews) by appointment.

### An Open Tradition

by Michael Wenger

*Excerpts from his HSZC Saturday talk in May. Michael is the dean of Buddhist Studies at San Francisco Zen Center, and the author of 33 Fingers, a collection of Modern American Koans.*

This morning I'd like to talk about the role of tradition in our practice. What is distinctive about Buddhism as a religion is its great range of teachings, but we also have this saying, "Don't mistake the finger for the moon." Don't mistake the teachings or practices for the direction they are trying to point you in. We each have our stories, family history and tradition, and then there is a tradition you may have chosen. One exciting aspect of Buddhism in America the past 30 or 40 years, for those not from Asian backgrounds, is that it

wasn't passively inherited. That is true even of our life histories, there is always interplay between where we are and what we choose.

There is a lot of understanding of tradition that can make it into an embalming agent, where it's all an enactment of something that happened before. Where our attachment to what we think of as tradition tries to reify a

very alive "virus" into a fixed edifice. Another version, of non-tradition, has people rootless; as if what came before or will happen in the future didn't affect them. Like a detached entity not connected to the whole of what is going on in the world. Both of these are extreme views. But tradition and transmission is very much alive and not always quite what we think. That doesn't mean there isn't a tradition. By our study we can find out what our preconceptions of tradition are, then we grope in the dark to see if we can find a way to realize the tradition.



ZEN CENTER LIBRARY



When I first came to Zen Center in the late 60's, there was a great rush to Americanize the Dharma. For example, there was an idea that we shouldn't wear robes, we should wear denim fat pants, as if that was a freedom from a tradition. But could you imagine the tradition now if we had done that? Not that it was a bad idea, but we shouldn't jump over our understanding of modern, American, Asian, Zen, and what all those categories are. We have come a long way since then into looking at that and incorporating cultural forms.

We have a great opportunity now because many forms of Buddhism are coming at once. Traditionally, when you lived in a country, you came into contact with only one or two strains of Buddhism, or some alternate schools. But the whole brush of the tradition, as it comes through many different countries, lineage's, and cultural adaptations, is now in front of us. Buddhism always adapts and infects the culture that it is involved in, because it's just what you do, it's how you live your life. So having an open tradition, a tradition that is open to the moment and doesn't deny the past, is very important...

Is tradition a set of understandings or behaviors, or does tradition put you on the stage where your life comes forth? It's a bit mysterious. Buddhism is a very sophisticated set of teachings and practices that can help us experience "things as it is." But the danger is that we begin to think that the fingers themselves are what is important - then we either want to eliminate the fingers of tradition or enshrine the tradition. We still had to find our own way. Any tradition may get you in the doorway, out of the sidelines and marginalization in your own life, but it takes our participation and humbleness about what the tradition is. The tradition may be wider or narrower than what we think, it may be longer or shorter, but we should know how it comes to us and how useful it has been.

Of course the tradition changes and we shouldn't be afraid of that. There are points where a tradition or teaching may not be so useful, but that doesn't mean you should get rid of it, because it may be useful at other times. To start from a place of deep appreciation and gratitude for the tradition is very important, to respect the living tradition, and at the same time not be afraid to do something different. What we do here may seem old fashioned or inextricable, but this tradition has produced a body of work, a line of teachers, and a living spark - that can ground us into the wideness of the past and present and future.

## HSZC News

At the *July board meeting*, we discussed HSZC Statement of Purpose as presented in the current bylaws: The Corporation maintains a center for Zen meditation and the study of Buddhism. The Corporation seeks to apply the tenets of Buddhism in ways that will enhance the lives of its members and the members of San Francisco's gay and lesbian community.

HSZC President **David Prowler** felt discomfort with any discrimination between gay, straight, and Buddhist. **Jaku** said, "I was one of founding members of HSZC in the early 1980's, and we had a lot of discussions then about how HSZC shouldn't be limited to the gay community. It is a Zen center. Period. But in outreach we can be more specifically gay." **Kokai** said, "In the realm of form and emptiness, my form is lesbian. When I was growing up in Texas, it was not okay to be a dyke and I always felt on the outside of the culture. So I am glad to know that gay/lesbian friendly institutions exist in this neighborhood. This Zen center offers a certain style of healing for people." **Peter Damien** said, "This place is called Issanji, not gender-bender-ji. We should focus on practice and bring it to the neighborhood. But maybe we should put pink triangles and rainbow flags on the front door so that people know we are gay friendly." **Zenshin** said, "Our business is Zen practice. It doesn't matter who does it as long as it gets done. As long as we take care of the practice and place, and be open to people who want to try it out. We are here to be practiced in."

The zendo was painted flat white, thanks to a work team put together by board member **Ross Todd**.

*Open House on Saturday, October 17<sup>th</sup>, 2:00 pm:* Everybody is welcome! Introductions over tea and cookies followed by brief sitting instruction and posture review, several 10-minute sessions of zazen, and a chance to ask questions about sitting. Break upstairs with a short explanation of our practice of listening to talks and of chanting. Then a 20-minute Dharma talk in the zendo on why we are here, and the basics of who we are as a Temple. Bring friends.

*Jukai Ceremony* for **Carl Jerome** is planned for Friday, November 20<sup>th</sup>. Watch for a flyer in the entry hall for details.

*One-Day Sitzings* the first Saturday of each month. The



sitting goes from 5:00 am to 5:00 pm with optional half-day or partial-day sittings also available. The day includes morning service, oryoki breakfast in the zendo, a Dharma talk, midday service, silent lunch, and tea. Practice interviews with resident teacher Zenshin Philip Whalen are available upon request when making your reservation. Call Carl Jerome (415) 431-5077 to reserve a space, make arrangements for a shorter sitting, for scholarship information, or oryoki instruction. Cost: Members \$25. Non-members \$35.

**Saturday Dharma Talks:** Thanks to Barbara Kohn, Lou Hartman, Zenshin, Susan Moon, Kinrei Bassis, Mary Mocine, Shunko Jamvold, Mark Lancaster, Mick Sopko, Joe Bobrow, Jeff Kitzes, Diane Rizzetto, and Joan Sutherland, for sharing their sense of practice with us.

**Community Thrift Store:** Please keep your donations of old clothes, furniture and books coming. When dropping off donations at the side door on Sycamore Alley, register them to **HSZC, account #155**. Community Thrift is located at 625 Valencia Street at 17th. (861-4910).

**Business Corner:** Books available: *Canoeing Up Cabarga Creek*, Zenshin Philip Whalen's book of Buddhist poems – \$12, and *Street Zen* by Tensho David Schneider – \$13.

**Web Site:** Visit HSZC's web site at "<http://members.aol.com/hszc>". Our E-mail address is "[HSZC@aol.com](mailto:HSZC@aol.com)".

**Newsletter Production:** Help us maintain our mailing list. If you move, please give us your new address. If you no longer wish to receive the newsletter, let us know. Donations for production are always appreciated.

## Bodhisattva Archetypes

by Taigen Dan Leighton

*Excerpts from his HSZC lecture in May. Taigen is a Zen priest ordained at the SF Zen Center who has also practiced extensively in Japan. He is author of four books: Bodhisattva Archetypes; Classic Buddhist Guides to Awakening and their Modern Expression; The Wholehearted Way, a translation of Dogen's "Bendowa"; Cultivating the Empty Field; and Dogen's Pure Standards for the Zen Community.*

The bodhisattvas are persons dedicated to helping all beings, expressing the fundamental awakening nature underlying all of existence. The major archetypal bodhisattva figures exist as energies in the world and on our altars as guides, but they are also within each of us. We each have a particular spiritual disposition, and at different times are benefited by and express certain aspects of the teachings and transformative practices.

Even though there are innumerable bodhisattvas everywhere, in the Buddhist tradition that Zen emerged from there are seven major bodhisattvas: Shakyamuni Buddha's awakening from bodhisattvahood to Buddhahood was the beginning of Buddhism. He represents effort, wisdom, meditation, and especially the choice to leave worldly comfort and commit to spiritual activity. Manjushri represents the perfection of wisdom and the aspect of meditation that cuts through delusions. He is often paired with Samantabhadra, the bodhisattva who puts wisdom into practice, and works in the world anonymously to benefit beings in specific ways. Avalokiteshvara is the bodhisattva of compassion, while Vimalakirti is an enlightened layman who critiques religious elitism and pretension, and demonstrates enlightenment while thoroughly engaged in the world. Today I will speak of the two other bodhisattvas, Jizo and Maitreya. I want to dedicate this talk to Issan Dorsey, founder of this temple, because he strongly expressed aspects of these last two bodhisattvas.

Jizo Bodhisattva's name means Earth Storehouse or Earth Womb. Jizo usually appears as a shaved-head monk, carrying a monk's staff and a wish-fulfilling gem. In Japan, Jizo is popularly considered the bodhisattva of travelers and children, but he is also the bodhisattva of the afterlife, and of transitions. Jizo is said to guide the dead in the afterlife and help them find rebirth. Jizo visits all of the six worldly destinies to help beings. But Jizo's presence in the hell realm to witness and help beings there is his predominant motif.

After detailing in the book each bodhisattva's relevant iconography, sutras, practices, and folklore, for each archetype I discuss contemporary exemplars. Expressions of Jizo include those who have witnessed to modern horrors. Like concentration-camp survivor Elie Weisel, eloquently witnessing to the Holocaust, author Toni Morrison has written poignantly about the hellish effects of racism and slavery that are with us still. The Zen master Thich Nhat Hanh witnessed the hell of the Vietnam War, and tried to bring reconciliation and peace into that realm. Coltrane and other great jazz artists expressed monkish dedication to their practice by calling forth music to witness



the horrors of racism, drug addiction, and alcoholism.

It is important that Jizo is a monk, who witnesses the transition between life and death. Jizo remains present in the six destinies without being caught by any of them. To paraphrase Thomas Merton, a monk's job is to stand witness to all life and death while transcending their boundaries. The ideal monk, intentionally marginal to the societal mainstream, crosses back and forth over the border between life and death. So shamanic Jizo returns to the liminal transitional spaces, while clearly observing the teaching in whatever is experienced.

And so in the mention of Issan in the book: "Many American Buddhist practitioners have turned their attention to our society's hells. As the AIDS epidemic spread in the 1980s, many took up hospice work, becoming companions for the dying... At the HSZC in San Francisco's largely gay Castro district, Zen priest and teacher Issan Dorsey established a hospice to care for many of his own students and their friends as they succumbed to AIDS related diseases. Before Issan's own death from AIDS, his temple (now named Issanji after him) expanded into the building next door to include a functioning hospice facility along with its meditation hall."

The work of many practitioners with the dying, on the edge of life and death – as also for social workers who help the inner city poor and homeless – is Jizo's work; being willing to be present and witness in the midst of hell. Issan took that on very gratefully.

Jizo, with his great vow and determination, promises to stay close until the arrival of Maitreya, predicted as the next Buddha after Shakyamuni. Maitreya Bodhisattva is emblematic of the wish of loving kindness to all beings. His Buddhahood, perhaps in the very distant future, will supposedly herald a golden age of peace, kindness, and awakening for all. For now, Maitreya is the unfulfilled bodhisattva, coursing in the practice of patience, reflecting on future generations, and deeply contemplating how to accomplish the Buddha Way. Maitreya calls to the place in us that longs for a future age of loving-kindness. An exemplar of Maitreya in our time is the 60s counterculture, with its outpouring of loving-kindness, symbolized in the incitement during the Vietnam War to "Make love, not war."

The point of talking about these different bodhisattva figures, central to our tradition and sitting on our altars, is that they give us examples and stories of bodhisattva life. Issan fully exemplified Jizo in his witnessing work to AIDS and the homeless, and Maitreya in his loving-kindness. How can each of us use these stories to more deeply express our own practice?

## Maitri Update

by Tove Beatty

In July, Maitri residents, staff and volunteers enjoyed a marvelous lunchtime feast with Ms. Eartha Kitt, who was in town for the "The Wizard of Oz" theater production. Ms. Kitt, accompanied by Dorothy co-star Jessica Grove and Toto the dog, was so moved by bedside visits with dying residents that she retreated to the Meditation Room for a few moments of tears and quiet time. She then visited extensively with residents at the lunch table and was late for make-up and costuming for her matinee performance. Later that weekend, at the SF AIDS Walk opening ceremonies in front of 30,000+ people, she spoke of how impressed she had been by her visit to Maitri.

After lunch on July 17<sup>th</sup>, Maitri hosted a party for major donors. Then staff and volunteers, dressed in beach togs, made a beeline for the Castro Theater for a benefit with Troy Donahue and the pharmaceutically enhanced Sandra Dee. The movie for the evening was "A Summer Place," preceded by a reception on the mezzanine with the stars, complete with Mai Tai's and a beach-party buffet. Then on Sunday, July 19<sup>th</sup>, Maitri's team walked in the SF AIDS Walk and was a beneficiary to funds of \$10,000, designated to meet the special nutritional needs of our residents.

Aside from the celebrity quotient, Maitri at 401 Duboce continues to provide excellent care to people with AIDS. Since opening, over 50 people have been served, 31 of whom have died while four moved out to more independent living situations. Maitri currently has a full house of 15 residents. The San Francisco AIDS Office recently bestowed a 98% rating on services provided in the new facility – almost perfect!

A new shrine in the entryway features a large photo portrait of Issan Dorsey at the ceremony installing him on the Mountain Seat at HSZC. A favorite quote of his ("We have bonds with one another that go beyond life and death") graces the entry archway, and several framed photos of Issan will soon be placed throughout the facility.

Maitri has a new main phone number: 415-558-3000. We always need volunteers to help make all of this happen. Right now, we particularly need administrative, transportation and emotional support volunteers. If you are interested in helping Maitri, please call the Volunteer Coordinator at 558-3004.





## ZEN DISH

Your letters and articles are always welcome. Next newsletter deadline is December 1<sup>st</sup>. Contact HSZC, Attn. Newsletter, Email: HSZC@aol.com, or call Jennifer Birkett at (415) 647-0465.

### Effort and Renunciation

by Jaku Judith Kinst

Recently, along with Ane Pema Chodrom and Ane Prime Llamo, I led a retreat at Gampo Abbey, a monastery and retreat center founded by Chogyam Trungpa Rinpoche. The abbey is on Cape Breton Island, on a bluff overlooking the sea. The retreat was called "Leaving Home and becoming Homeless," for those aged 17 to 24, to provide young people with an opportunity to ground themselves in Buddhist practice at a time of great transition in their lives. Participants shaved their heads, put on robes of Tibetan monastics, and took temporary ordination with five precepts: Not killing, not stealing, not misusing sexuality, not using false speech, and not taking what is not offered.

They lived and became monks and nuns for one month. They came in street clothes, unsure of the situation, but willing and open. The night they cut their hair, a mark of entry into monastic life, was particularly moving. One young woman had beautiful waist length blonde hair, and as I cut off her long braids she cried. And so did I. I was deeply moved by her willingness not simply to give up something that was so precious to her, but to enter "not knowing" with an open heart. This is the experience of renunciation, not a harsh giving up but a tender hearted letting go that embraces the pain of transformation along with joy. This cutting away was something she felt called to do, but that did not mean that she did not grieve. This is the heart of renunciation, this willingness and openness, even in the face of fear and clinging.

The next morning they arrived in the shrine room with robes over their shoulders and took the five precepts. It was inspiring to watch these young people dive into the practice whole-heartedly. Some had little real sitting experience so it was difficult for them to find a stable posture and sit still. But they each took up the deepest questions of their young lives with real vigor: "How do I keep my heart open in the midst of suffering? How can I reconcile a life of privilege with the poverty I see around me? How can I relate to those who have hurt me deeply? What is right livelihood? What about relationship? How do I practice right speech? Who am I?"

I was inspired by the way they supported and

encouraged each other – there was real flowing affection and comradeship between them. Doing the practices of cultivating loving kindness and compassion for oneself and others, and developing equanimity and sympathetic joy, helped them experience their lives in a new way. We could see together what happens when we settle into our experience with honesty and kindness. Some were confronted by fear, others by loneliness or anger. All of them had to find a way to stay present. And as they did this they each connected to the teachings in a unique and nourishing way. They found a way to make the teachings real so that they could move from the retreat into their lives with a deeper sense of who they were and how they wanted to relate to the world.

### Making Alpo with Zenshin

by Mushim Ikeda-Nash

Zenshin Phil Whalen was living in the same house as Baker Roshi in Santa Fe when I met him in 1986. I met Steve Allen, Angelique Farrow, and Issan Dorsey during this time as well, and occasionally sat with them in the tiny, charming but cold adobe zendo. The zendo was windowless, and during the predawn hours felt particularly small and dark. One of the first times I sat there, Robert Winson, later the co-author of "Dirty Laundry: 100 Days in a Zen Monastery," came round handing out copies of the service. As I bowed, he whispered mischievously: "The good news is, you get a copy of the chants. The bad news is, it's too dark to read it!"

During one sesshin that I sat with the Dharma Sangha, Zenshin was tenzo and I assisted him. One day I cut up onions and celery for a bulgur dish that Zenshin seemed excited about making. He was quite a good cook, and enjoyed tasty food. However, I think that during sesshin the food was supposed to be a little bland, so as not to encourage shameless gobbling, I suppose. Zenshin was disappointed with the result.

"Gary [he meant Gary Snyder] always made this dish and it was delicious!" he said. "What else can we put in?" I was dutifully maintaining silence, and watched with increasing astonishment as Zenshin fished around in the cupboards and began sloshing Worcestershire sauce and other spices into the bulgur, tasting it occasionally and groaning loudly. Finally he grabbed a big bottle of ketchup and squeezed a generous amount over the bulgur hash, mashed it in, tasted again, and shouted, "Omigawd, it tastes like dog food! We've made Alpo for lunch!" Then he began howling like a dog and leaping around the kitchen.

Suddenly he froze. "I've got it! I've got it!" he cried.



"What?!" I said. "The reason it was so delicious when Gary made it is because it had BACON, LOTS OF BACON!" Zenshin said. "There's no way I can duplicate it during sesshin!"

## Reigning Cats and Dogs

by Peter Damien

Gobi and Dexter stay on the third floor during morning and evening zazen because well-trained dogs do what they're told (as long as their memories hold out). Cats are another story. Free spirits, they tend to wander, and sometimes, sing. Buckley has discovered that he can get into the well outside the basement window in the west wall of the Zendo. He sits there and sings during morning zazen. So we have come to call the window well, "the choir loft." We've also begun crediting Buckley with single "pawedly" transforming Soto Zen in America. The Late Kennett-roshi created Soto Abbeys. Buckley, in a Soto black, silky smooth robe, has created the "Soto Tabernacle Choir."

## Shambhala Teachings of Trungpa Rinpoche

by Cynthia Kneen

*Excerpts from her Sangha Evening talk at HSZC in June. Cynthia is a senior student of Trungpa Rinpoche. She is a former senior manager at Oral-B Laboratories, was the director of operations at the Naropa Institute during its startup years, and is the author of Shambhala Warrior Training (Sounds True, 1996).*

I want to unpack something said about Trungpa Rinpoche by a Tibetan teacher called Dilgo Khyentse Rinpoche. When Rinpoche died in 1987, Khyentse Rinpoche met with a group of us involved with our public program, Shambhala Training, and we asked him a question we'd been asking ourselves over and over: "Is Shambhala really Buddhism in disguise?" He said, "It completely stands on its own-it has its own view, lineage and everything." Then he said, "the entire purpose of Trungpa Rinpoche's life was to bring out the Shambhala teachings." So I would like to talk about Trungpa Rinpoche historically to see if we can make sense of that statement.

Trungpa Rinpoche was a remarkable photographer, poet and artist, but he was known particularly for being a great Buddhist master and meditation teacher. The Tibetan tradition sometimes looks kind of ornate since they were

separated from outside influences for a long time, but Rinpoche, to my knowledge, is the only Tibetan who did not speak down to Westerners. He did not hold back, but he did train us in a particular way. Sitting practice is absolutely the foundation. Sometimes he said that Shambhala is a secular tradition of an enlightened society whose principles are about bravery and primordial goodness, not dependent on religion; that he brought the Shambhala teachings out to provide protection, so that the highest Buddhist teachings could survive.

When he was eleven months old he was recognized as the 11<sup>th</sup> Trungpa in the Kagyu lineage. Kagyu's are said to sit like pigs - they sit first and then they study. Trungpa Rinpoche's root teacher was Jamgon Kontrul of Sechen, from the Nyingma lineage. So he was Kagyu and Nyingma. In addition, his root teacher's adopted son was a crazy wisdom teacher, who also taught him, so we have this footprint of crazy wisdom, too. He always taught us that, even on the bodhisattva path, there is wisdom from wild sources.

The Chinese came into Tibet in 1950. Trungpa Rinpoche stayed until 1959, then fled to India. He was in his teens. In 1963, he got a scholarship to Oxford, where he studied comparative religion, literature and poetry. In 1969, he started a monastery and retreat center in Scotland called *Samye Ling*. But he felt he was not getting through, that he didn't know how to present the teaching in the fullest sense to Westerners. He was on a pedestal in Tibet and in Scotland - there was so much spiritual materialism and theism. Something was wrong, so he went on retreat to Tatsang in India. He tried to have a break through, but nothing happened. It went on like this for days. At one point Rinpoche was so upset that he shouted just to break up this heavy empty space. Then the *Sadhana* of Mahamudra text started coming to him in which the realization of both schools come together-the ancients, Nyingma, and those who sit like pigs, Kagyu. The newest student can practice this any time, and it brings these two together.

The *Sadhana of Mahamudra* is "*terma*." The Shambhala teachings are also "*terma*," a Tibetan word that means hidden treasure, teachings said to have been hidden by Padmasambhava, the Indian teacher who brought Buddhism to Tibet, to help future generations. They are hidden in rivers, in the sky, in rocks, and sometimes in great practitioners' minds. So Rinpoche was in retreat, and a text came through. Then he came back from Tatsang finally realizing how to teach in the West - all the lines he inherited in Buddhism came together. But he was still wearing his robes. Almost immediately he had a car



accident. He ran into a joke shop! – And he said that was it for him. He started wearing Western clothes, smoking cigarettes and calling himself a Marlboro Man, drinking, and then he married.

In 1970, some of his students bought a little farm in Vermont they called *Tail of the Tiger*, and invited Trungpa Rinpoche there. We were a small group of people living in a farmhouse, and for years all Rinpoche would teach us was spiritual materialism and cutting through, being cynical about everything. We were dreadful to visitors. In 1975, the head of the Kagyu lineage sent an English lady to find out what Trungpa was up to, because all kinds of stories were circulating about alcohol, women, and crazy wisdom. We were awful to her, but she went back and said, "It's the real thing." In 1975, the Karmapa came to *Tail of the Tiger* and recognized Rinpoche. Up to that point, we didn't even have malas, then suddenly we were sewing satin and doing all this highly religious stuff.

In that period, 1970 until he died in April of 1987, an enormous amount was accomplished. In 1977, we started to present the Shambhala teachings publicly, even though we didn't know what we were doing or what they were. We designed Shambhala Training to introduce people to sitting practice and the Shambhala terma texts that he brought through. Prior to Trungpa Rinpoche revealing these texts, only the highest *tulkus* were told about Shambhala, and only in an "ear whispered" way. There is a little pocket in the *Kalachakra* tantra that talks about an enlightened society that is secular, not Buddhist, that there is going to be a great war, and the warriors of Shambhala will save the world from materialism. Trungpa Rinpoche was known to be able to look into a little mirror and describe to perfection what the geography of Shambhala is like.

Toward the end, there were people who wanted him to quit drinking. But on the whole, we knew what we were getting into. This was always on display. He never hid anything. He was a great teacher, and we loved him, and he loved us. Rinpoche said in his will that all of his students were his family. One of the lines from the will is,

*"Born a monk, died a king. Such a thunderstorm does not stop."*

*We will be haunting you, along with the dralas. Jolly good luck!"*

## Groups Meeting at HSZC

**HIV Sitting Group:** For those with HIV, caregivers, lovers, and friends. Meets Tuesday, Thursday and Friday at 10:30 am. Meditation instruction offered in secular terms,

followed by sitting until 11:00 am. Contact: Carl Jerome, (415) 431-5077.

**Dharma Sisters:** A sitting group for lesbians that welcomes both new and experienced practitioners. Meets Tuesday nights at 7:25 pm for a half-hour meditation, followed by discussion. Contact: Susan Schoen, (415) 665-7544.

**San Francisco Mindfulness Community:** Students of Thich Nhat Hanh meets the 1st and 3rd Monday for meditation and discussion: 7:30 to 9:00 PM. Contact: Avi Magidoff, (415) 546-6566.

**Meditation for Recovery:** Meets the 2<sup>nd</sup> and 4<sup>th</sup> Monday of each month, 7:30 pm - 9:00 pm. We offer meditation instruction, practice and discussion in special sessions designed specifically for people in recovery. Contact: George Gayuski, (415) 861-6160 or e-mail HSZC@aol.com.

## HSZC Temple Schedule

*HSZC offers a traditional schedule of Zen meditation. For those new to zazen, instruction is required prior to participation in formal meditation periods, and is available by appointment. There is a public lecture every Saturday at 10am, followed by discussion and tea. All are welcome. Please arrive at least 5 minutes prior to all scheduled times.*

**MORNING:** Monday through Friday

5:45 am Zazen  
6:15 am Interval  
6:20 am Zazen  
6:45 am Service

**EVENING:** Monday through Friday

6:00 pm Zazen  
6:40 pm Service

**SATURDAY:**

8:00 am Beginner's Zazen instruction by appointment.  
9:10 am Zazen

10:00 am **Dharma Talk**, followed by tea and discussion. Donation to support the temple is appreciated.

**MONTHLY MEMORIAL SERVICE** for Temple founder Issan Dorsey Roshi is held on the 6<sup>th</sup> day of each month.

**MEMBERSHIP:** Practicing members sit regularly, may attend practice interviews with Zenshin and contribute a suggested \$40 monthly. Supporting members contribute \$20 or more a year and receive newsletters by mail. This is your temple so whatever you can offer is appreciated.

## Schedule of Upcoming Talks and Events

**Saturday, October 17<sup>th</sup>, 10:00 am** Shunko Jamvold, a Zen priest, and HSZC board member.

**Speical Event: Thursday, October 22<sup>nd</sup>, 8:00- 9:30 pm** MEDITATION AND HEALING with Doctor Tenzin Choerak and Doctor Gyurme Nyerongsha.

**Saturday, October 24<sup>th</sup>, 10:00 am** Diane Rizzetto is head of the Bay Zen Center and a disciple of Joko Beck.

**Saturday, October 31<sup>st</sup>, 10:00 am** Joan Sutherland is a Zen Teacher in Occidental, CA. in the lineage of Robert Aitken Roshi.

**Saturday, November 7<sup>th</sup>, 10:00 am** Zenshin Philip Whalen, resident teacher at HSZC.

**Saturday, November 14<sup>th</sup>, 10:00 am** Venerable Hyunoong Sunim, a Korean Zen monk, Taoist master, and oriental herbalist. He is resident teacher of the Sixth Patriarch Zen Center in Berkeley.

**Saturday, November 21<sup>st</sup>, 10:00 am** Fuyu Nancy Shroeder, Zen priest at Green Gulch Farm.

**Saturday, November 28<sup>th</sup>, 10:00 am** Alan Senauke is a Zen priest living at Berkeley Zen Center, and director of the Buddhist Peace Fellowship.

**Saturday, December 5<sup>th</sup>, 10:00 am** Zenshin Philip Whalen, resident teacher at HSZC.

**Saturday, December 12<sup>th</sup>, 10:00 am** Kyoshin Wendy Lewis, Zen priest from SF Zen Center.

**Saturday, December 19<sup>th</sup>, 10:00 am** Shunsen Barbara Kohn, Zen priest and current president of SF Zen Center.

**Saturday, December 26<sup>th</sup>, 10:00 am** No lecture.

**Saturday, January 2<sup>nd</sup>, 10:00 am** Zenshin Philip Whalen, resident teacher at HSZC.

**Saturday, January 9<sup>th</sup>, 10:00 am** Katherine Thanas, Zen teacher at the Santa Cruz Zen Center.

**Saturday, January 16<sup>th</sup>, 10:00 am** Shokan Jordon Thorn. Zen Priest and Director of Development for SF Zen Center.

**Saturday, January 23<sup>rd</sup>, 10:00 am** Seido Lee deBarrows, Dharma teacher at Green Gulch, ordained in '87.

## HARTFORD STREET ZEN CENTER

57 Hartford Street, San Francisco, California, 94114. (415) 863-2507

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